

Kyriale Consonans

with Drones and Descants

for Choir and Congregation

Deo gratias



arranged by David G. Jensen

MMXXIII

Notes

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VERSION 1.0 OF THIS DOCUMENT



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Introduction

Gregorian Chant is the prayer-music of the Catholic Church. Its roots extend back to the Hebrew Temple, and its source-melodies were brought to the West by the first apostles. It continued to develop, and Pope St. Gregory I, the Great (c. 540-604) codified an existing tradition, which now bears his name. The Chant is neither an addition to nor an adornment of the texts. It has been understood from the earliest centuries that the text and the melodies together constitute prayer. St. Augustine (354-430) remarked that to sing the Liturgy is to "pray twice". This principle was affirmed by the Second Vatican Council, which mandated the preservation of Gregorian Chant, and encouraged its congregational use. The Chant has another advantage, that of being a second universal language, and one universally understood.

The set of melodies for the Ordinary of the Mass provided in the present work are sometimes referred to as the *Missa Simplex*, because they are among the simpler examples of Gregorian Chant, and in which its stark beauty is evident.

From the earliest days, long before the composition of harmonic settings, it was customary to add to the melodies, to accommodate different voices, and to render beauty as a worthy sacrifice to the Maker of all things. Among these techniques are *organum*, the same melody sung on parallel intervals of the scale, usually the 4th or the 5th. Another was a *drone*, or chanting a single note, with minor variations, below the melody; this drone was sometimes doubled on the octave (a form of *descant*). Improvised part-singing (not quite the above) can still be found in some, mostly rural, American churches. A bass part (*drone*) is provided here for all the melodies of the Ordinary except the *Credo*, and for two of the hymns; a treble (*descant*) is provided for another two.

This work requires no prior vocal training, and was prepared for just such a group. It is necessary only to identify the interval(s) between initial notes of each part. Elaboration of the harmonic parts and even improvisation are to be encouraged; the settings here are intended only as examples. Careful listening, intent enough to detect harmonic resonance (the *overtone series*) is the key. Male and female voices can be mixed on the octave in any of the parts, with emphasis on the melody. Congregational singing of the parts as well as the melody is also to be welcomed, as the assembly becomes familiar with this manner of singing. This is a deeper form of participation than mere recitation of a written score.

Note: the translations in the present work are intended to provide word-for-word correspondence, in order facilitate understanding of the Latin texts. They are for reference only, and are not authorized for liturgical use.

D. G. J.

Notes

[illegible]

The accompanying verse, "Blessed is He Who comes in the Name of the Lord," is from *Psalms* 118:26. Recall (*Matthew* 21:9) that the crowds recited this same verse during Jesus' entry into Jerusalem, an event commemorated on Palm Sunday.

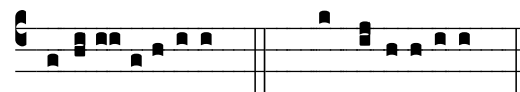
***Agnus Dei* ('Lamb of God'):** in a solemn moment of the Mass, we beg the Lord Jesus for His mercy with the prayer 'Lamb of God' (*Agnus Dei*). At the Consecration, during the Eucharistic Prayer, when the bread and wine become His most precious Body and Blood, the Lord Jesus Christ offers Himself to the Father. The breaking (Latin *Fractio*) of the Host represents (literally, not symbolically) this oblation (sacrifice) of Himself, just as a lamb was sacrificed on the altar of the Old Temple. The *Agnus Dei* is a litany, or set of prayers with formal response(s). How fitting that at this moment we beg the Lord Jesus for His mercy, and, finally, for His peace, which the world cannot give (*Jo.* 14:27).

D. G .J.

Kyrie

Mode III

11th-13th c.



Ky-ri-e e-le-i-son. *ii.* Chris-te e-le-i-son. *ii.*
Lord, have mercy. Christ, have mercy.

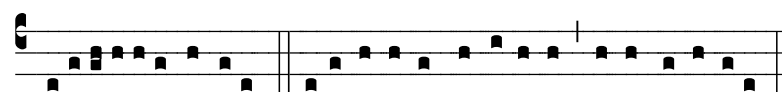


Ky-ri-e e-le-i-son. Ky-ri-e e-le-i-son.
Lord, have mercy. Lord, have mercy.

Gloria

Mode IV

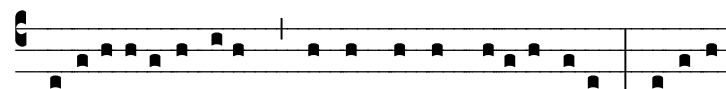
10th c.



*Gloria in excelsis Deo, * et in terra pax hominibus bonae voluntátis.*
Glory in (the) highest (to) God, and on Earth peace (to) men (of) good will.

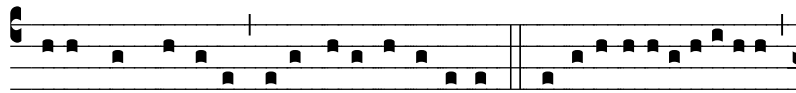


Laudámus te. Benedicimus te. Adorámus te. Glorificámus te.
We praise you. We bless you. We worship you. We glorify you.



Gratias agimus tibi, propter magnam gloriam tuam. Domine
Thanks we give (to) you for great glory your. Lord

Comments



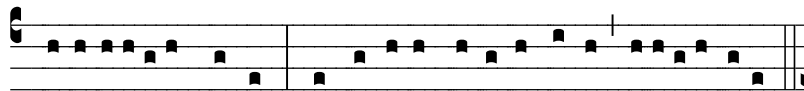
Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite,
God, King heavenly, God (the) Father almighty. Lord (the) Son only-begotten,



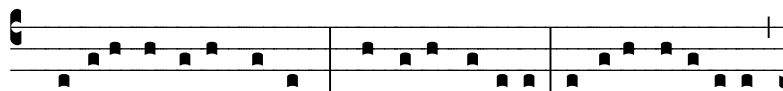
Iesu Christe Domine Deus, Agnus Dei, Filius Patris, qui tollis
Jesus Christ. Lord God, Lamb (of) God, Son (of the) Father, who take away



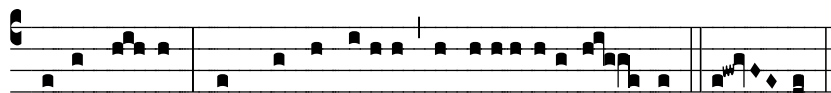
peccata mundi, miserere nobis; qui tollis peccata mundi, suscipe
(the) sins (of the) world, have mercy (on) us; who take away (the) sins (of the) world, receive



deprecationem nostram; qui sedes ad dexteram Patris, miserere nobis.
prayer our; who sit at (the) right hand (of the) Father, have mercy (on) us.



Quoniam tu solus Sanctus, tu solus Dominus, tu solus Altissimus,
For you only (are) Holy, you only (are the) Lord, you only (are) Most High,



Ie-su Christe, cum Sancto Spiritu, in gloria Dei Pa - tris. A - men
Jesus Christ, with (the) Holy Spirit, in (the) glory (of) God (the) Father. Amen.

The *Kyrie* was originally the response in a litany, or set of prayers with a fixed response. Among the texts of the Ordinary, the *Kyrie* alone remains in Greek, the common language of the Church in the early Christian centuries. It might appear to date from those days; in fact, it was introduced from the Greek-speaking East during the 4th century, the same period in which Latin was made standard in the West; once accepted, though, the original language was retained. As the original petitions (prayers) were omitted, the phrase became a general invocation of our God at the beginning of Mass. God being a Trinity, the logical development was to address each Person in order, and so *Christe* and a following *Kyrie* were introduced, the latter to beseech the Holy Spirit.

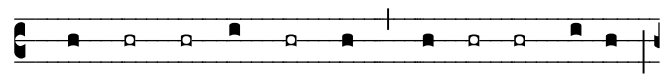
Gloria in Excelsis Deo ('Glory in the Highest to God'), a hymn of praise to the Holy Trinity, has been known throughout the Christian world since the 4th century. Originally composed in Greek, it was introduced by St. Hilary (c. 315-368) to the Latin West, where it has occupied its present position (following the *Kyrie*) since the 6th century. At first in parish churches it was sung only at Easter; gradually its use was extended. To the present day, it is used only at Masses on Sunday, and is omitted during the penitential seasons of Advent and Lent. This custom preserves its joyful character.

The ***Nicene Creed***, an authoritative statement of the Catholic Faith, is named for the Ecumenical Council of Nicaea. That Council was convened (325) to address a major controversy facing the Church, the heresy of Arianism, which denied the divinity of Christ. The Council affirmed that Jesus possesses both natures in full, divine and human, and drafted the Creed as a summary of authentic Catholic doctrine. It is sung or recited at Mass on Sundays to express the unity of the Faith: "one Lord, one faith, one baptism" (*Ephesians* 4:5)

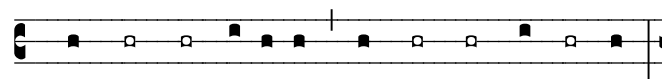
Sanctus ('Holy, Holy, Holy') has been sung in the Holy Liturgy since early Christian centuries. In fact, it was derived from Temple worship, and continues to be used in Sabbath morning services in synagogues. An acknowledgment and invocation of God's holiness, its position is appropriate directly before the Eucharistic prayer (Consecration), during which the Lord Jesus Christ becomes visibly present on the altar, and is offered to the Father. The source of the text is *Isaiah* 6:3, in which the Seraphim before God's throne proclaim His praise. Its threefold form has been regarded by the Church as evidence for the doctrine of the Holy Trinity. Its is worth noting that verses 6 and 7 also contain a type (prophecy) of the Blessed Sacrament. The same acknowledgment of His holiness is resounded in *Apocalypse* 4:8, before the throne of the Lamb (Jesus).

Tantum Ergo with a Treble (Descant)

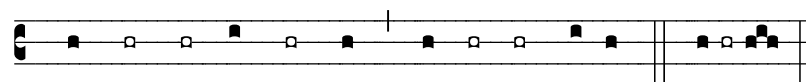
Mode V text: St. Thomas Aquinas (1227-1274)



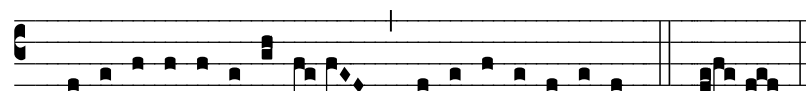
1. Tantum ergo Sacramentum Veneremur cernui
2. Genitori Genitôque Laus et iubilatio,



1. Et antiquum documentum Novo cedat ritui:
2. Salus, honor, virtus quoque Sit et benedictio:



1. Praestet fides supplementum Sensuum defectui.
2. Procedenti ab utroque Compar sit laudatio. A - men.



Credo

Mode IV

11th c.



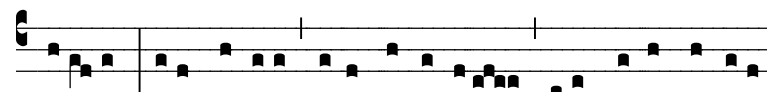
*Credo in unum Deum, * Patrem omnipotentem, factorem Caeli et terrae,*
I believe in one God, (the) Father almighty, maker (of) Heaven and Earth,



visibilium omnium et invisibili-um. Et in unum Dominum, Iesum
(of) visible all (things) and invisible. And in one Lord, Jesus



Christum, Filium Dei unigenitum; et ex Patre natum ante omnia
Christ, Son (of) God (the) only-begotten; and of (the) Father born before all



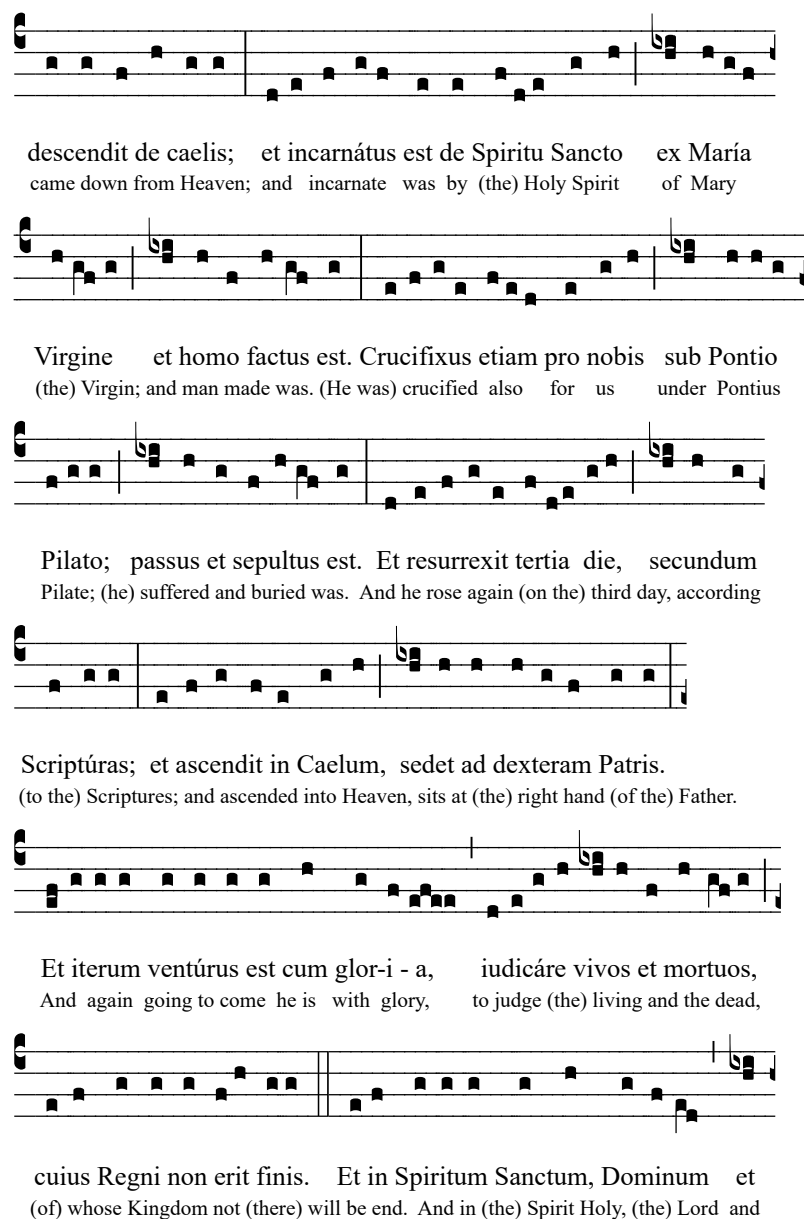
saecula. Deum de Deo, lumen de lu-mi-ne, Deum verum de Deo
ages. God of God, light of light, God true of God



vero; genitum, non factum; consubstantialem Patri; per quem omnia
true; begotten, not made; oconsustantial (with the) Father; through whom all (things)



facta sunt. Qui propter nos homines et propter nostram salutem
made were. Who for us men and for our salvation



descendit de caelis; et incarnátus est de Spiritu Sancto ex María
 came down from Heaven; and incarnate was by (the) Holy Spirit of Mary

Virgine et homo factus est. Crucifixus etiam pro nobis sub Pontio
 (the) Virgin; and man made was. (He was) crucified also for us under Pontius

Pilato; passus et sepultus est. Et resurrexit tertia die, secundum
 Pilate; (he) suffered and buried was. And he rose again (on the) third day, according

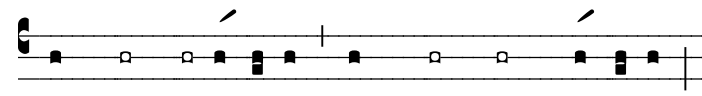
Scriptúras; et ascendit in Caelum, sedet ad dexteram Patris.
 (to the) Scriptures; and ascended into Heaven, sits at (the) right hand (of the) Father.

Et iterum ventúrus est cum glor-i - a, iudicáre vivos et mortuos,
 And again going to come he is with glory, to judge (the) living and the dead,

cuius Regni non erit finis. Et in Spiritum Sanctum, Dominum et
 (of) whose Kingdom not (there) will be end. And in (the) Spirit Holy, (the) Lord and

Salutaris Hostia with a Treble (Descant)

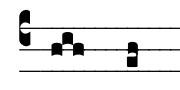
TE LUCIS, Mode I text: St. Thomas Aquinas (1227-1274)



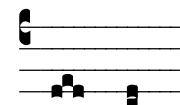
1. O salutáris Hóstia, Quae Caeli pandis óstium:
2. Uni trinóque Dómino Sit sempitérna glória:




1. Bella premunt hostília, Da robur, fer auxílium.
2. Qui vitam sine término Nobis donet in pátria.

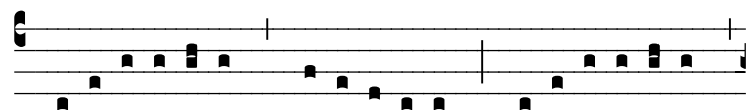
final verse: A - men.



Adoro Te Devote

Mode V

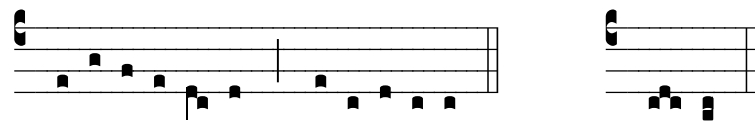
text: St. Thomas Aquinas (1227-1274)



1. Adóro Te devóte, latens Déitas, Quae sub his figúris



vere látitas: Tibi se cor meum totum subiicit,



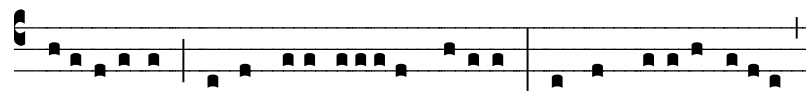
Quia Te contemplans totum deficit.

final verse: A-men.

2. Visus, tactus, gustus in te fállitur,
Sed audítu solo tuto créditur:
Credo quidquid dixit Dei Fílius
Nil hoc verbo Veritátis véritus.

3. O memoriále mortis Dómini!
Panis vivus vitam praestans hómini!
Presta meae menti de Te vívere,
Et Te illi semper dulce sápere.

4. Iesu, quem velátum nunc aspício,
Oro fiat illud quod tam sítio
Ut Te reveláta cernens fácie,
Visu sim beátus quae glóriae. Amen.



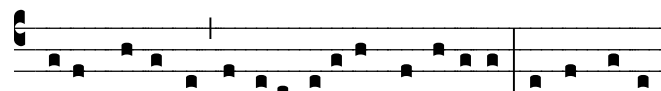
vivificantem; qui ex Patre Filióque procédit. Qui cum Patre et Fi-li-o
life-giver; who from (the) Father (the) Son-and proceeds. Who with (the) Father and (the) Son



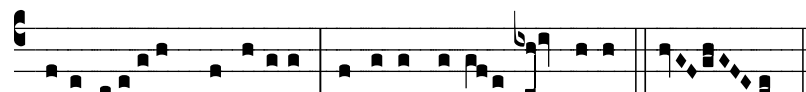
simul adorátur et conglorificátur; qui locútus est per prophétas
together is worshipped and glorified; who spoken has through (the) prophets.



Et unam, sanctam, Catholicam et apostolicam Ecclesiam. Confiteor
And one, holy, Catholic and apostolic Church. I confess



unum baptisma in remissionem peccatorum. Et exspecto
one baptism for (the) remission (of) sins. And I await



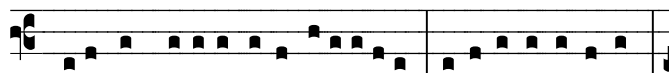
resurrectionem mortuorum et vitam ventúri sae - cu-li. A - men.
(the) resurrection (of the) dead and (the) life (of) going to come (the) age. Amen

Sanctus

13th c.



Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth.
Holy, Holy, Holy, Lord God (of) Hosts.



Pleni sunt caeli et terra gloria tu-a. Hosanna in excelsis.
Full are Heaven and Earth (of) glory your. Hosanna in (the) highest.



Benedictus qui venit in Nomine Domini. Hosanna in excelsis.
Blessèd (is he) who comes in (the) Name (of the) Lord. Hosanna in (the) highest.

Agnus Dei

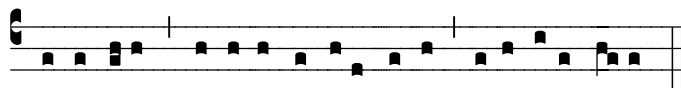
12th c.



Agnus Dei, qui tollis peccáta mundi, miserére nobis.
Lamb (of) God, who take away (the) sins (of the) world, have mercy (on) us.



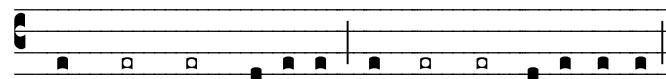
Agnus Dei, qui tollis peccáta mundi, miserére nobis.
Lamb (of) God, who take away (the) sins (of the) world, have mercy (on) us.



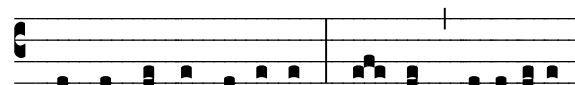
Agnus Dei, qui tollis peccáta mundi, dona nobis pacem.
Lamb (of) God, who take away (the) sins (of the) world, grant (to) us peace.\



3. Tu nos pasce, nos tuére, Tu nos bona fac vidére
4. Tuos ibi commensáles, Coherédes et sodáles,



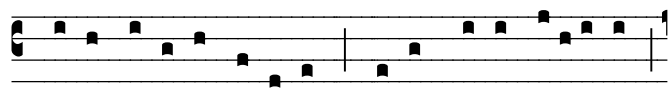
3. In terra vivéntium.
4. Fac sanctórum cívium. A-men. Alleluia.



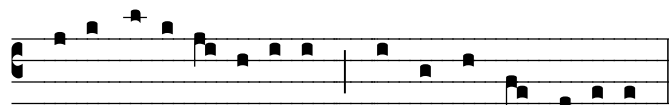
Ecce Panis Angelorum with a Bass (Drone)

Mode VII

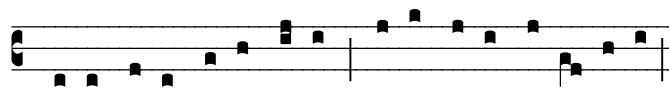
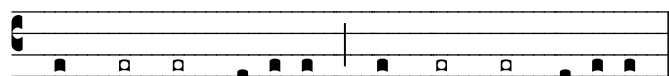
text: St. Thomas Aquinas (1227-1274)



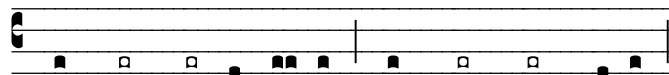
1. Ecce panis angelórum, Factus cibus viatórum
2. In figúris praesignátur, Cum Isaác immolátur,



1. Vere panis filiórum, Non mitténdus cánibus.
2. Agnus Paschae deputátur, Datur manna pátribus.

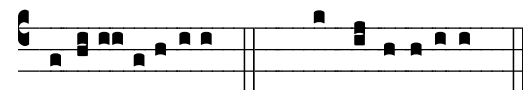


3. Bone pastor, panis vere, Iesu, nostri miserére:
4. Tu qui cuncta scis et vales, Qui nos pascis hic mortáles:



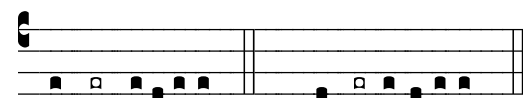
Kyrie with a Bass (Drone)

melody

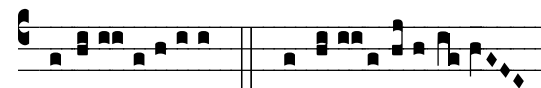


Ky-ri-e e-le-i-son. ii. Chris-te e-le-i-son. ii.
Lord, have mercy. Christ, have mercy.

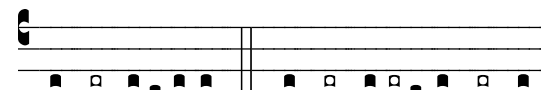
bass



Ky-ri-e e-le-i-son. ii. Chris-te e-le-i-son. ii.



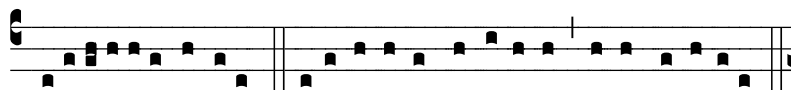
Ky-ri-e e-le-i-son. Ky-ri-e e-le-i-son.
Lord, have mercy. Lord, have mercy.



Ky-ri-e e-le-i-son. Ky-ri-e e-le-i-son.

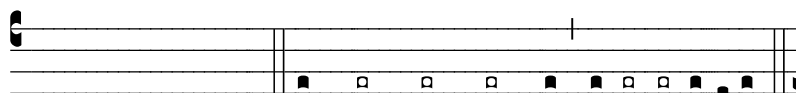
Gloria with a Bass (Drone)

melody

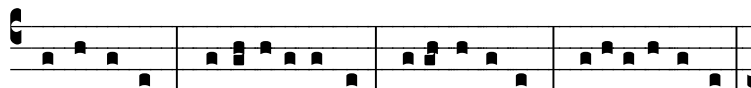


*Gloria in excelsis Deo, * et in terra pax hominibus bonae voluntátis.*
Glory in (the) highest (to) God, and on Earth peace (to) men (of) good will.

bass



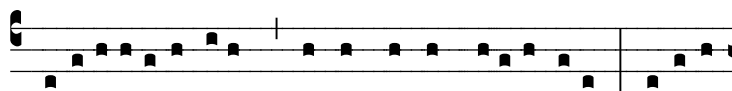
* et in terra pax hominibus bonae voluntátis.



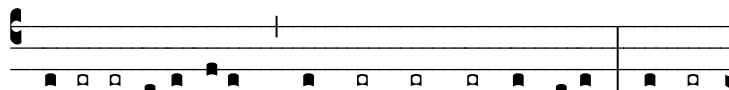
Laudámus te. Benedicimus te. Adorámus te. Glorificámus te.
 We praise you. We bless you. We worship you. We glorify you.



Laudámus te. Benedicimus te. Adorámus te. Glorificámus te.



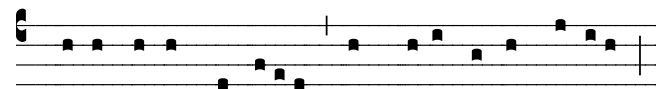
Gratias agimus tibi, propter magnam gloriam tuam. Domine
 Thanks we give (to) you for great glory your. Lord



Gratias agimus tibi, propter magnam gloriam tuam. Domine

Iesu Dulcis Memoria with a Bass (Drone)

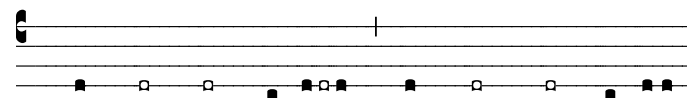
Mode I text: St. Bernard of Clairveaux (1091-1153)



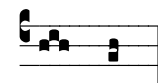
1. Iesu dulcis memória, Dans vera cordis gáudia:



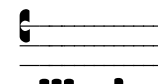
1. Sed super mel et ómnia, Eius dulcis praeséntia.



2. Nil cánitur suávius, Nil audítur iucúndius,
 Nil cogitátur dúlcis, Quam Iesus Dei Fílius.
3. Iesu, spes paeniténtibus, Quam pius es peténtibus!
 Quam bonus te quaeréntibus! Sed quid inveniéntibus?
4. Nec lingua valet dícere, Nec littera exprímere:
 Expértus potest crédere, Quid sit Iesum dilígere.
5. Sis, Iesu, nostrum gáudium, Quid es futúrus práemium:
 Sit nostra in te glória, Per cuncta semper sáecula. Amen.

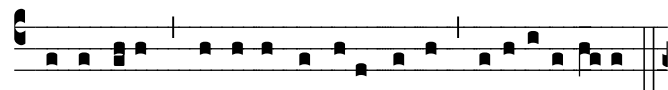


final verse: A - men.



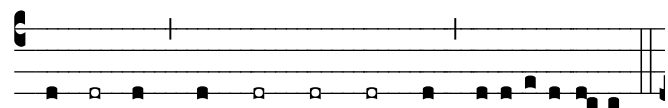
Agnus Dei with a Bass (Drone)

melody



Agnus Dei, qui tollis peccáta mundi, miserére nobis.
Lamb (of) God, who take away (the) sins (of the) world, have mercy (on) us.

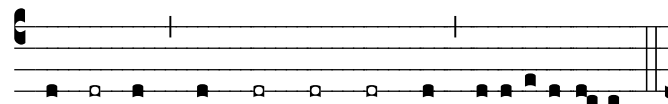
bass



Agnus Dei, qui tollis peccáta mundi, miserére nobis.



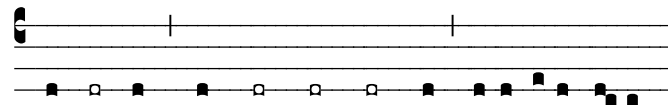
Agnus Dei, qui tollis peccáta mundi, miserére nobis.
Lamb (of) God, who take away (the) sins (of the) world, have mercy (on) us.



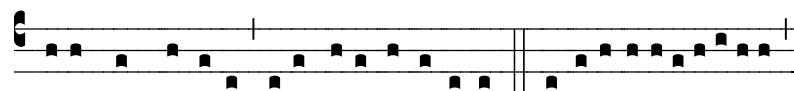
Agnus Dei, qui tollis peccáta mundi, miserére nobis.



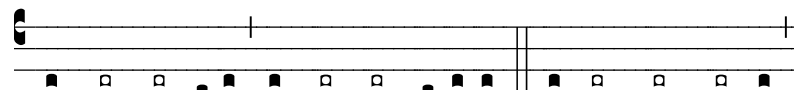
Agnus Dei, qui tollis peccáta mundi, dona nobis pacem.
Lamb (of) God, who take away (the) sins (of the) world, grant (to) us peace.



Agnus Dei, qui tollis peccáta mundi, dona nobis pacem.



Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite,
God, King heavenly, God (the) Father almighty. Lord (the) Son only-begotten,



Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite,



Iesu Christe Domine Deus, Agnus Dei, Filius Patris, qui tollis
Jesus Christ. Lord God, Lamb (of) God, Son (of the) Father, who take away



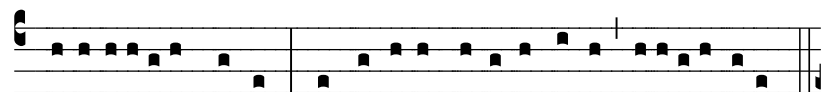
Iesu Christe Domine Deus, Agnus Dei, Filius Patris, qui tollis



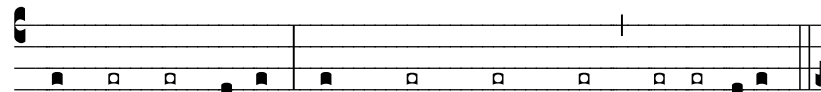
peccáta mundi, miserére nobis; qui tollis peccáta mundi, suscipe
(the) sins (of the) world, have mercy (on) us; who take away (the) sins (of the) world, receive



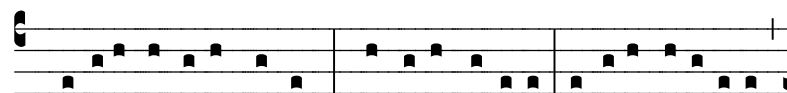
peccáta mundi, miserére nobis; qui tollis peccáta mundi, suscipe



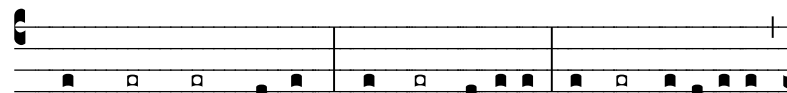
deprecati6nem nostram; qui sedes ad dexteram Patris, miserere nobis.
 prayer our; who sit at (the) right hand (of the) Father, have mercy (on) us.



deprecati6nem nostram; qui sedes ad dexteram Patris, miserere nobis.



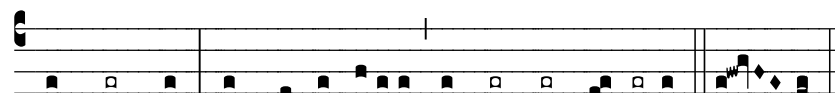
Quoniam tu solus Sanctus, tu solus Dominus, tu solus Altissimus,
 For you only (are) Holy, you only (are the) Lord, you only (are) Most High,



Quoniam tu solus Sanctus, tu solus Dominus, tu solus Altissimus,



Ie-su Christe, cum Sancto Spiritu, in gloria Dei Pa - tris. A - men.
 Jesus Christ, with (the) Holy Spirit, in (the) glory (of) God (the) Father. Amen.



Ie-su Christe, cum Sancto Spiritu, in gloria Dei Pa - tris. A - men.

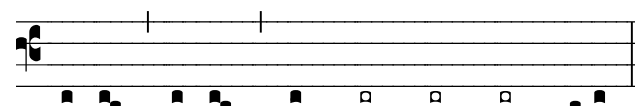
Sanctus with a Bass (Drone)

melody

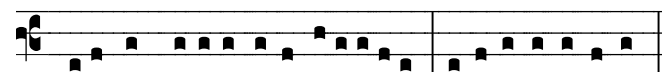


Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth.
 Holy, Holy, Holy, Lord God (of) Hosts.

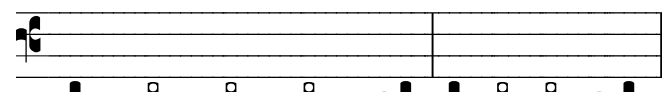
bass



Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth.



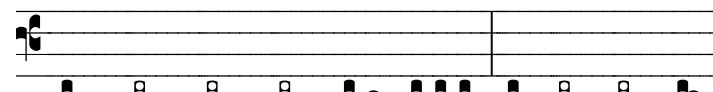
Pleni sunt caeli et terra gloria tu-a. Hosanna in excelsis.
 Full are Heaven and Earth (of) glory your. Hosanna in (the) highest.



Pleni sunt caeli et terra gloria tu-a. Hosanna in excelsis.



Benedictus qui venit in Nomine Domini. Hosanna in excelsis.
 Blessèd (is he) who comes in (the) Name (of the) Lord. Hosanna in (the) highest.



Benedictus qui venit in Nomine Domini. Hosanna in excelsis.